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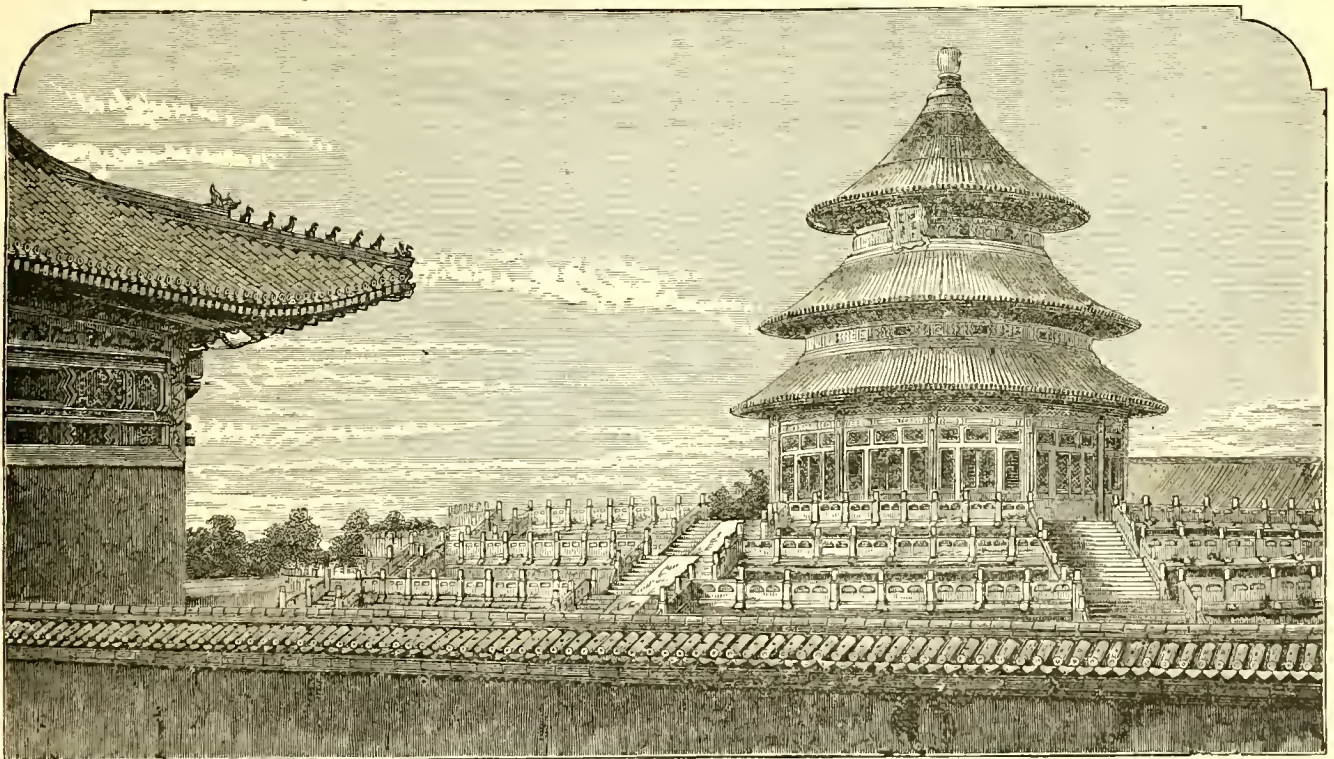
NO. 10.

THE TEMPLE OF AGRICULTURE, PEKING.

ALMOST in the heart of the great city of Peking, the capital of the Chinese Empire, and one of the largest cities in the world, is situated the so-called "Yellow" quarter, or sacred city. It is surrounded by a yellow wall, and contains among other edifices, the imperial palace, the only building on which yellow porcelain is used for façings. In this part of the city are also located the two notable temples of Heaven and

while the temple of Agriculture has three roofs rising one above the other.

It is a curious custom which the emperor and the imperial princes have followed of assembling every Spring in the field which adjoins this latter structure and there, while the ruler breaks the ground with the ivory and gold plow, invoke the blessings of heaven and earth upon the whole land. The pro-



Agriculture, of which latter an illustration is here given. Both are situated in the midst of very extensive and beautiful gardens, and are finished in a most excellent manner on the inside as well as externally. In appearance the temples resemble each other very much, they being circular in form and decorated after the same style. The temple of Heaven, however, is somewhat larger in circumference and only has two roofs,

ducts of this piece of ground thus broken by the leading men of the nation are reserved for sacrifice in the temple.

At no great distance from these sacred buildings is a lake or huge pool dedicated to the god of the watery element, and called *He-loong*, the "Black Dragon." Here the emperor either prays for rain or asks for the moisture to be withheld according as the country is troubled with drouth or deluge.

In the year 1874, a serious drought occurred in the empire the result of which was at first great want, and afterwards pestilence at Peking. This led to the issuance of a proclamation by the emperor in which is found among other things the following peculiar instructions:

"On account of the drought in the neighborhood of the capital, and the destitution of the husbandman's fields, which have looked in vain for fertilizing showers, we sent down our will that altars should be erected at *He-loong* and elsewhere. Although, during the last ten days, there had been a slight appearance of rain, it was quite inadequate to moisten the earth. Let our eldest son Ye-heng, on the seventh day of the present moon, proceed reverentially to the Temple of the Heavens to worship. Let our imperial relative, Mien-kae, proceed with reverence to the Temple of the Earth to sacrifice; and Mien-bia to the Temple of the Year. Let our son, Ye-chiaou, likewise sacrifice at the Temple of the Winds. * * * Having sent down our will regarding the sacrifices to be performed by the princes and great ministers on the seventh of the moon, we now intimate our intention to burn incense in person on the same day, at the Altar of the Black Dragon."

Of their sacred buildings the Chinese are particularly careful, and abundance of means and great labor are expended in beautifying the various places where they worship their various deities.

KNOWING THE ROAD.

BY W. J.

AMONG those whose duty it is to teach the young the way of life, an increasing disposition is observable to perform that sacred duty. This is right. It is pleasing to the Lord. It is gratifying to observe, also, that many of the young of both sexes are increasing in respect for their instructors. They are partaking of their spirit, and trying to reform themselves by practicing their instructions. And this should be more general. A stronger faith in the servants of God should exist. Their desires and aims should be more fully understood. The young should realize more clearly and sensibly that their labors are designed to enlighten and save. None of our youth should question this. Neither should they question their ability to instruct them aright, to guide their footsteps in the path of life, and to lead them into the celestial kingdom of God. Why? Because they *know the road*.

If a youth, who had never visited Salt Lake City, should be required to drive a team and take a load of grain from some point, say Provo, to said city, it would be quite an advantage for some one well acquainted with the road to describe it to him, and give him some general directions. He could point out to him the general course of the road till he reached his destination. He could designate certain turns in the road which must not be taken, or he would travel some miles unnecessarily, waste his time, and possibly lose his way if night overtook him. He could tell him where he could obtain water for his team, also other accommodations both for man and beast. He could give him the name of an honorable grain merchant to whom he could sell his grain, and who would give him the highest market price for it, and take no advantage of his youth and inexperience. And in brief, an experienced man could give him many items of instruction, which, if observed, would all tend to make his trip a safe and successful one.

Another illustration: If a young Elder is called to go to Europe on a mission, there is an opportunity for him to receive

much instruction relative to that mission which will benefit him greatly. A man who has filled such a mission, and is otherwise experienced, can tell him how to operate while traveling by land and by sea till he reaches his destination, and show him how to save himself trouble and avoid being imposed upon while on the way. He can give him correct information concerning presenting the gospel, administering its ordinances, organizing and building up branches of the Church, and performing the general and various labors devolving upon him as a missionary to the nations. He can picture to him some of the traps and pit-falls set by the arch-enemy of souls to destroy the elders of Israel. He can portray to some extent the joys of a faithful elder who labors in faith and purity before his God; and he can give him much good advice which the school of experience has well qualified him to impart.

Now, would the youth, bound for Salt Lake City, seek advice or direction concerning the trip from one who had never traveled the road? Certainly not. But, were he wise, he would apply to one who had traveled it, for information relative to the journey, because he who had traveled the road *knew it*, and could direct others; and he would be very unwise if he did not give diligent heed to the directions given him. So with the young elder. He would seek advice from the experienced servant of God because such a one *knew the road*, and could direct others in it; and he would be very unwise indeed did he not prize and practice the advice of salvation thus given him.

In like manner, should the young generally seek unto the faithful and experienced servants and handmaidens of the Lord for guidance in the path of life and salvation. They have traveled in that path for many years—some of them from a quarter to a half a century; and the valuable experience they have gained amply qualifies them to be wise instructors of the youth of Israel. And blessed and happy will the youth of both sexes be if they will continually seek for, obtain, and faithfully practice in their mortal career, the wise counsels, and the God-like precepts, of the experienced and righteous fathers and mothers in Israel, now to be found in the Church and Kingdom of God.

"But," says the youthful objector or enquirer, "you say the young should not question the ability of the servants of God to instruct them aright and to lead them into the celestial kingdom of God. Why? Because they *know the road*. Now, we are satisfied that they can give correct instructions to the young, and guide their youthful footsteps in the path of life, so far as they have experience and knowledge, but we do not understand how they can lead them into the celestial kingdom, or know the road, as they have not been there themselves."

To which I reply: Cannot the school teacher keep ahead of his pupils in the acquirement of knowledge and the ability to impart it, until he completes their education in the particular branches taught? Certainly. And cannot the servants of God keep in advance of the young in the science of salvation, and continue to do so till they enter the celestial kingdom of God, leading the young with them? They certainly can. But the servants of God have the advantage of ordinary progress—they are taught of God—they are inspired by the Holy Ghost, and one of its offices is to "teach *all things*," to make "known the future," and to show the road into the celestial kingdom of God, and illuminate that road so that it can be clearly seen by the travelers therein; hence they can lead the young in it till they reach the celestial worlds, for they *know the road*.

Further, God the Father and His Son Jesus Christ have traveled the road which leads to the highest glory. The Holy Ghost is one with them, and is their messenger and agent to those who are heirs of salvation. When *it* teaches, it is the Father and Son teaching as well, and giving the unsaved of Adam's race the benefits of their experience in battling with wrong and winning their crowns in celestial glory. Therefore, let not the young, or any one else, disregard the teachings of the Father and Son, by the agency of the Holy Ghost, through the instrumentality of the servants of God clothed with mortality, for they know how to instruct and to save—they know *every inch of the road* which leads to the lives in the celestial worlds.

DESERET S. S. UNION MEETING.

THE annual meeting of the Deseret Sunday School Union was held on the evening of Wednesday, the 6th of April, 1887, in the Meeting House, at Provo. Asst. Gen. Supt. George Goddard presided.

Meeting opened with singing by the congregation, prayer by Elder L. W. Richards, and singing. The roll of Stakes was then called, but few were represented.

Verbal reports were then called for, and given of the Sunday School cause in Emery Stake by Stake S. S. Supt. Peter Johnson, Wasatch Stake by Stake S. S. Supt. Samuel J. Wing; Juab Stake by Asst. Stake S. S. Supt. Charles Sperry; Oneida Stake by Asst. Stake S. S. Supt. Henry Nash; Utah Stake by Asst. Stake S. S. Supt. G. H. Brimhall; and Salt Lake Stake by S. S. missionary L. W. Richards. These reports, though necessarily brief, touched upon the general condition, needs, difficulties and successes of the work, in their different fields of labor, and showed that it was making favorable progress.

Supt. Goddard announced that Elders Karl G. Maeser, Jos. W. Summerhays and Charles F. Wilcox had lately been added to the Board of general officers and committees of the Union.

Prof. Karl G. Maeser by request then addressed the meeting. He spoke of the necessity of training our youth as well as teaching them; and of the importance and need of sufficient able teachers for our Sunday Schools. He thought that theological classes should be practical normal classes trained so that the members would be ready to act as teachers whenever needed. Teachers should keep in mind the golden rule of all teaching: "A teacher cannot give what he has not got," and, therefore set good examples as well as impart correct precepts to their pupils.

The congregation sang the hymn,

"Come, come, ye Saints."

Supt. Goddard recommended the forming of Sunday School classes composed of our brethren and sisters from foreign lands, adults as well as children, that they may learn the English language. For this purpose the most capable teachers should be sought out; those who understand both languages, and who can realize the immense temporal as well as spiritual advantages it will be to their pupils to understand, speak and read the language of this country. He gave some partial statistics gathered from answers to questions lately sent out to the Stake S. S. Supts., and interspersed them with some instructive comments. Spoke of the duty of S. S. teachers to be regular and punctual, and not having other responsibil-

ities placed upon them that would prevent them from being so. Also of the importance of getting the best secretaries; and of making out neat and correct reports. Teachers should be careful not to get out of their depths in teaching, nor try to answer inappropriate questions but teach the plain principles of the gospel in an interesting manner and let the mysteries alone. He stated that General Superintendent George Q. Cannon feels a deep and anxious interest in this work. He, the speaker, appealed to the authorities for their earnest co-operation in this great and growing institution.

Meeting closed with singing the Doxology, and benediction by Elder J. E. Talmage.

LINES OF PRAISE.

BY J. C.

How vast the wisdom, love and power,
Of Him who rules the earth and sky,
Whose bounties bless us every hour,
And all our wants in life supply.

He sees the humble sparrow fall,
Numbers the hairs upon our head;
He hears the hungry ravens call,
And children's prayers in meekness said.

He makes the seasons come and go;
He turns from sin our erring feet,
And tunes the voice of all below
To sing His praises soft and sweet.

Sun, moon and stars, and clouds above,
In harmony their course pursue
To fill the earth with life and love,
And wond'rous scenery, grand and new.

River and mountain, plain and dell,
How sweet the charms they proudly yield!
How prompt to play their part so well
In nature's wide and smiling field!

The nodding flow'rets, sweet and fair,
Look up to kiss the dewy morn,
And waft rich fragrance to the air
To greet the swallow's glad return.

The sportive lambs on yonder hill,
The bird, the bee, on thorn and flow'r;
The murmur of the rippling rill
Lend love to grace the fleeting hour.

Well may we pause, and think how well
And wise the gifts on us bestowed,
And join with nature's voice to tell
The wonders of a loving God.

MARTYRS FOR CONSCIENCE SAKE.—The firm endurance of suffering by the martyrs of conscience, if it be rightly contemplated, is the most consolatory spectacle in the clouded life of man—far more ennobling and sublime than the outward victories of virtue, which must be partly won by weapons not her own, and are often the lot of her foulest foes. Magnanimity in enduring pain for the sake of conscience, is not indeed an unerring mark of rectitude, but it is of all destinies that which most exalts the sect or party whom it visits, and bestows on their story an undying command over the hearts of their fellow-men.

THE RESURRECTION.

The Death and Resurrection of Christ.

BY ELDER THOMAS W. BROOKBANK.

(Continued from page 144.)

CHRISTIANS argue that, because Jesus was resurrected, a general resurrection is assured; but infidelity, with a great parade of reason, etc., affirms that the inference is not at all logical; for, according to our own showing, Christ was the recipient of special and extraordinary blessings. Admitting that Christ died as represented in scripture, and for the purpose affirmed therein, no one can rationally deny that he was justly entitled to his life again—to a reinstatement in that estate, at least, which he forfeited for God's glory. Argument here can come in conflict with mulish obstinacy only. From this starting point there will be no difficulty to show that God's justice and impartiality obligate Him to resurrect other members of the human family also, and if a commencement be made we rationally conclude that the rest of mankind shall be resurrected also. The Almighty signed, sealed, and delivered to Adam and Eve in Eden, an eternal lease on a sinless and happy life. This lease on eternity, Adam, with the express sanction and approval of God, surrendered back to his creator. The act was prompted by a desire for God's glory. Upon what terms was the transaction effected? Can we suppose that Adam received less than a thousand years of mortal life, together with death and physical annihilation, in exchange for immortal life and eternal perpetuity of body? No. But say you, he was privileged in addition to become the father of the human race. Well, did he surrender his title to immortality, and accept physical destruction for the privilege of bestowing the same great blessing (!) on his descendants? In this case he would get more death and destruction in exchange for his immortality and life, but greed in such a bargain would not display much wisdom.

We admit that Adam died that man might be, and do not forget that Jesus died that man might be saved. Adam was originally created *immortal*, i. e., he began his earthly existence here as an immortal being, and Jesus was born of *mortality*. Was Adam's love for us, though a misleading affection, so much stronger than Christ's that he willingly forfeited his *immortality* on far cheaper terms than Jesus obtained for yielding up his *mortality*? If so then to Adam, not to Jesus, our hearts should turn as to the embodiment of pure goodness and love. Jesus died for us. "Therefore doth my Father love me," He says, "because I lay down my life, that I might take it again. * * * I have power to lay it down, and I have power to take it again. This commandment have I received of my Father." (*John* x, 17, 18.) An express condition in the bond of human redemption was, that Jesus should receive his life by a resurrection after his crucifixion. If Adam obtained no promise of future life, no promise of reinstatement in his former condition, at least, in exchange for the sacrifice of his immortality for God's glory, then the terms upon which he sacrificed himself, are painful to contemplate when contrasted with those upon which Jesus suffered.

Adam *died* that man might be. Adam sacrificed *immortality* for our good, and to promote God's glory.

Jesus *died* that man might be saved. Jesus sacrificed his *mortality* for our good, and to promote God's glory.

Adam was physically destroyed.

Jesus was physically immortalized, and made indestructible. Adam became the father of a race to be annihilated.

Jesus became the Savior of spirits which are to live forever. Adam received physical annihilation, destruction and death.

Jesus received life, thrones, principalities and dominion over all things.

Dare anyone affirm that these terms are equally just and impartial? Does not even-handed justice demand, at the very least, that Adam be restored to the estate which he forfeited for God's glory? Every principle of right obligates the Almighty to do this; and his generosity will exact more of Him. Adam possessed a body of flesh and bones, and was physically immortal before the Fall; and his restoration to his former estate, is as certain as God is just. *There is no equivalent that can be offered—none that would be accepted.* That Adam's resurrection is a foregone conclusion, is evident, for the "times of the restitution of all things" will surely come. Now, if *justice* can reach Adam's case, *mercy* and *love* can cover ours. God never will be a debtor to our race.

Again, we are told that a doctrine which is so prominent in the Christian dispensation as the resurrection dogma, ought to have been enunciated with clearness in the Jewish scriptures also. But since it is not, the doctrine loses the value of corroborating Jewish testimony.

Replying we say: the Jews had clear and distinct ideas of a literal, bodily-resurrection, which they must have derived from their scriptures. If the doctrine is not taught in them, how came they by their faith?

Kimchi refers the passage in Isaiah (xxv, 19,) to the days of the Messiah, and says, "Then many of the saints shall rise from the dead." His prediction was verified, for "Many bodies of the saints which slept arose, and came out of the graves after his resurrection, and went into the holy city, and appeared unto many." (*Matt.* xxv, 52, 53.)

Jonathan, in his Targum, refers Isaiah's words (xlv, 8,) to the resurrection of the dead; the earth shall be opened and the dead shall revive.

This is sufficient proof that even the uninspired Jews believed in, and taught the resurrection of the dead. The infidel assertion under consideration, may also be proven groundless from the sacred record itself. Among the most ancient writings of the Bible, is the Book of Job. Some of the sayings recorded in it we purpose to contrast with evangelical teachings:

"For there is hope of a tree, if it be cut down, that it will sprout again, and that the tender branch thereof will not cease." (*Job* xiv, 7.)

"Thou fool, that which thou sowest is not quickened, except it die." (*1 Cor.* xv, 36.)

"And though after my skin worms destroy this body, yet in my flesh shall I see God." (*Job* xix, 26.)

"For this corruptible must put on incorruption, and this mortal must put on immortality." (*1 Cor.* xv, 53.)

"Behold, he cometh with clouds; and every eye shall see him." (*Rev.* i, 7.)

"So man lieth down, and riseth not: till the heavens be no more, they shall not awake, nor be raised out of their sleep." (*Job* xiv, 12.)

"For the Lord himself shall descend from heaven with a shout, with the voice of the arch-angel, and with the trump of God: and the dead in Christ shall rise first." (*1 Thes.* iv, 16.)

"Immediately after the tribulation of those days, shall the sun be darkened, and the moon shall not give her light, and

the stars shall fall from heaven, and the powers of the heavens shall be shaken.

* * * And they shall see the Son of man coming in the clouds of heaven," etc., (*Matt. xxiv*, 29, 30.)

"And the heaven departed as a scroll." (*Rev. vi*, 14.)

"O, that thou wouldst appoint me a *set time*," (for resurrection) "and remember me!" (*Job xiv*, 13.)

"The dead in Christ shall rise first." (*I Thes. iv*, 16.)

"But the rest of the dead lived not again until the thousand years were finished." (*Rev. xx*, 5.)

"All the days of my appointed time will I wait, till my change come." (*Job xiv*, 14.)

"Who shall change our vile body, that it may be fashioned like unto his glorious body." (*Phil. iii*, 21.)

"Thou shalt call, and I will answer thee." (*Job xiv*, 15.)

"Verily, verily, I say unto you, the hour is coming, and now is, when the dead shall hear the voice of the Son of God; and they that hear him shall live." (*John v*, 25.)

Job furnishes us with a sound, evangelical sermon on the resurrection, as any one can perceive from the comparison just presented. His agreement with the New Testament writings is definite, and circumstantial. In his choice of natural phenomena to illustrate the resurrection of the dead, he has made one selection not yet noticed, and which is singularly beautiful. "As the waters fail from the sea, and the flood decayeth and dryeth up: so man lieth down, and riseth not, till the heavens be no more." (*Job xiv*, 11, 12.) The waters fail from the sea by evaporation, and evaporation is possible only after a reduction of the water into minute particles, that is, after disintegration. The evaporated waters, temporarily invisible to our eyes, are borne hither and thither by the winds, until finally favorable conditions cause the vapor to collect around given centers. It now becomes visible as clouds, drops as rain, the floods revive, and the sea receives back again what it lost. Some portions of the vapors are condensed near the sea, and are soon restored; other portions are borne far to the interior of the continents, and can not return until after the lapse of much time. But none of it is restored until the heavens are obscured by clouds. So our bodies fail, dissolve, disappear, reappear and flow on to join in the eternities the source of all life, the mighty, restless, surging ocean of being, which has existed from the beginning. But our stream of life shall not be revived till the heavens be obscured; till they be shaken by the thunder of God's terrible voice, and the gloom of death be penetrated by the lightning of His eye. Those who rose with Jesus in a first resurrection are represented by the vapors condensed and falling near the sea. Those who shall rise at his second coming, and those who must sleep on till the thousand years are finished, are represented by the vapors borne farther and farther still from the mighty sea.

In the end, however, all the vapors will return to their source—none of them can be destroyed—and so shall we all finally get back to our starting point; some of us like muddy waters, some like the shining dewdrop and there God proposes an eternal separation.

Is not Job's imagery most beautiful? Does it not seem worthy the pen of inspiration? Is it not inspired, and, therefore, certainly true? Job has yielded largely of heavenly fruit, and we must pass on to pluck other kinds from other trees of life.

(To be Continued.)

ONE bad example spoils many good precepts.

FROGS IN BURMAH.

WHEN on a mission in Burmah I often noticed the strange habits of the frogs which swarm in every part of that warm, wet country; but there was something very amusing in seeing every large one with a small one on his back; and when one would point at them with a stick, and try to separate them, they would swell out to twice their usual size and hop away together as fast as they could.

While noticing this it started me to thinking of the habits of some young people of my acquaintance, whose peculiarities are strikingly similar in regard to the manner in which they act towards their parents.

Boys and girls are often seen who are quite willing that their parents should do all the chores and hard work, and literally ride on their parents' backs as long as they possibly can; but in time, when they grow to be big, no doubt they will have to experience the same kind of treatment, for, of course, every young frog will some day, if he lives long enough, become an old frog, and there will be some young one ready to avail himself of the usual privileges.

When I see boys leave all the work to be done by their fathers, and the girls leave all the work to be done by their mothers, it forcibly reminds me of my Burmah experience, and I am led to exclaim, "Ah, the young frogs are riding the old ones to death;" but, then, I think of the operation of the unerring law of retribution that, some day the young will become old, and then history will repeat itself.

W.

SUNDAY SCHOOL SUGGESTIONS.

[ELDER Alma Greenwood gives the plan of conducting the the Sunday Schools of Fillmore which may possibly assist others in their labors; we therefore present it.]

"OUR Sunday School is divided into three grades, Advanced, Intermediate and Primary, over each of which practical, competent teachers are placed. The subjects studied are selected according to the capacities of the various pupils, and for three months ahead a schedule of studies is prepared for each grade.

"In order that these plans may be followed effectually, a meeting of the Sunday School teachers is held weekly, in which three lectures are given, one for each of the respective grades. These lectures are given upon the subject matter to come before the classes the following Sunday. Thus the teachers are, if punctual and regular in attendance, amply prepared, when they come before their classes, to simplify the information to the understanding of the children.

"At the end of each quarter a number of questions is formulated for review. These are taken from the lessons which the classes have passed. Thus our Sunday School is systematized and subjects graded according to a normal plan. The uniform large attendance and moral and intellectual advancement of our students testify to the effectual working of this method of conducting Sunday Schools."

Nor in the knowledge of things without, but in the perfection of the soul within, lies the empire of man aspiring to be more than man.

FOR OUR LITTLE FOLKS.

JOSEPH'S BLESSINGS.

WHILE hearing of Joseph, the son of Jacob, many children wonder at the great success he had in life, and wish they could obtain blessings from the Lord such as he received. Well, all his greatness and glory came through his faithfulness in serving God and keeping His commandments. If the children of the Latter-day Saints will only do right there is no reason why they should not have as much power with their Creator as did Joseph of ancient times, for the Lord is certain to bless all who seek Him with diligence.



Our picture shows Joseph interpreting to Pharaoh his dreams, the meaning of which none of the wise men of Egypt could explain. Joseph was brought from prison where he had been confined for two years because Pharaoh's wife had falsely accused him of seeking to do her injury, and after telling the king the meaning of his dreams was made second only to him in the kingdom. Thus we see God does not forsake His servants even in prison, when they go there for a good cause.

The king had dreamed that he stood by a river and saw seven fat animals or kine come up and they fed in the meadow. Then seven lean kine also came up out of the river and devoured the seven fat animals.

Again, he dreamed that he saw seven good ears of corn come up on one stock, and these were followed by seven thin ears. These latter devoured the seven good ears.

Pharaoh was troubled at his dreams, but when Joseph was able, by the power of God, to tell him

that the seven fat kine and the seven full ears of corn meant seven years of plenty, which were to be followed by seven years of severe famine, he was pleased to know that he had so wise a man as this Hebrew in his dominions to gather food during the years of plenty for use in the time of want. He therefore assigned Joseph this labor, and a great amount of provisions was gathered and stored away. Still, when the famine came there was great suffering in all Egypt and the adjoining countries. Jacob, the father of Joseph, even had to send from Canaan to obtain the food he needed, so that Joseph became a savior to his father's house.

Thus Joseph, the beloved of his father, who was sold by his jealous brothers into captivity and betrayed by a wicked woman to imprisonment, became a mighty man filled with God's spirit, and able thereby to save very many people from death.

Children, profit by this noble example. Seek the Lord and do His will; you will then be able to do a great deal of good in the earth, and even if you do not save people from starvation, you can save them by means of the gospel from something far worse—a spiritual death and eternal ruin.

THE WAY TO CONQUER.

"Yes, I'll master it," said the axe, and his blows fell heavily on the iron; but every blow made his edge more blunt, till he ceased to strike.

"Leave it to me," said the saw; and with his relentless teeth he worked backward and forward on its surface till they were all worn down or broken then he fell aside.

"Ha! ha!" said the hammer, "I knew you wouldn't succeed; I'll show you the way;" but at his first fierce stroke off flew his head, and then the iron remained as before.

"Shall I try?" asked a soft, small flame. But they all despised the flame; but he curled gently around the iron, and embraced it, and never left it till it melted under his influence.

There are hearts hard enough to resist the force of wrath, the malice of persecution, and the fury of pride, so as to make their acts recoil on their adversaries; but there is a power stronger than any of these, and hard indeed is the heart that can resist love.

WORDS are the wings of action.

DON'T SNUB THE BOYS.

DON'T snub a boy because he wears shabby clothes. When Edison, the inventor of the telephone, first entered Boston he wore a pair of yellow linen breeches in the depth of Winter.

Don't snub a boy because his home is plain and unpretending. Abraham Lincoln's early home was a log cabin.

Don't snub a boy because of the ignorance of his parents. Shakespeare, the world's poet, was the son of a man who was unable to write his own name.

Don't snub a boy because he chooses a humble trade. The author of the "Pilgrim's Progress" was a tinker.

Don't snub a boy because of physical disability. Milton was blind.

Don't snub a boy because of dullness in his lessons. Hogarth, the celebrated painter and engraver, was a stupid boy at his books.

Don't snub a boy because he stutters. Demosthenes, the great orator of Greece overcame a harsh and stammering voice.

Don't snub anyone. Not alone because some day they may far outstrip you in the race of life, but because it is neither kind, nor right.

ANSWERS TO QUESTIONS IN NO. 8.

1. How did Gen. Clark busy himself for the next few days after the arrival of Joseph and his fellow-prisoners at Richmond? A. In searching the laws with a hope of finding some authority or pretext for trying them by court-martial.

2. Why was Clark so anxious to have the brethren tried by court-martial? A. He was bent upon taking their lives and he thought a court-martial would give him the authority to shoot them.

3. What evidence have we of the pre-arranged plan of Clark to have Joseph and his companions shot? A. Bro. J. M. Grant who stayed at the same tavern as Clark saw him choose his men to do the shooting; he also saw the men take their rifles and load them. Gen. Clark then saluted them, and said: "Gentlemen, you shall have the honor of shooting the Mormon leaders on Monday morning, at 8 o'clock."

4. Finding it impossible to have his wish gratified what did he conclude to do? A. Have them turned over to the civil authorities for trial.

5. When, and before whom were they then brought for trial? A. On Tuesday Nov. 13th, 1838, before Judge Austin A. King, with Thos. C. Burch as prosecuting attorney.

6. How did King and Burch figure in the affairs at Far West? A. They were both on the court-martial which sentenced Joseph and his companions to be shot.

7. About how many of the Saints were brought before King on mock trial? A. Nearly sixty.

8. How long did this trial last? A. Sixteen days.

9. What were the results? A. Twenty-three of the Far West prisoners were discharged, the remaining prisoners were released, or admitted to bail, except Joseph Smith, Lyman Wight, Caleb Baldwin, Hyrum Smith, Alex. McRae and S. Rigdon, who were sent to jail in Liberty, Clay Co., to stand their trial for treason and murder, of which they were falsely accused; and P. P. Pratt, Morris Phelps, Luman Gibbs, Darwin Chase and Norman Shearer were confined in Richmond Jail.

QUESTIONS ON CHURCH HISTORY.

1. WHEN were Joseph and his fellow-prisoners taken from Liberty Jail? 2. Where were they taken? 3. Before whom did they have another mock trial? 4. What was the condition of the judge and the jury when investigating the case? 5. What charges did they bring against Joseph and the brethren? 6. Who were really guilty of the crimes set forth in the bill against the Prophet and his companions? 7. What was the next move made with Joseph and his fellow-prisoners? 8. What occurred while they were on the road? 9. How long had they been in prison? 10. When did they arrive among the Saints in Quincy, Illinois? 11. When did the last of the Saints leave Far West? 12. What did the community number who were expelled from Far West and vicinity for their religion?

THE names of those who answered the Questions on Church History published in No. 8 are as follows: Samuel Stark, Henry H. Blood, W. J. C. Mortimer, Leone Rogers, Avildia L. Page, Heber C. Blood, Geo. S. Forsyth and Lottie Fox.

TRUTH is the foundation of all knowledge, and the cement of all societies.

The Juvenile Instructor.

GEORGE Q. CANNON, - - - EDITOR.

SALT LAKE CITY, MAY 15, 1887.

EDITORIAL THOUGHTS.

CONTENTION and strife are contrary to the spirit of the gospel. Children should be taught to avoid them. The habit of disputing and contending is one that can easily be formed, and it can be cultivated until the one who indulges in it becomes exceedingly disagreeable to others. How unpleasant it is to be thrown into the company of a quarrelsome person! How painful it is to be present when two persons are disputing and contending, and showing bad temper!

There are some dogs that are always bristling up, snarling and showing their teeth and ready to bite anything that approaches them. This may do for dogs, but it is not the way that human beings should act toward each other.

People who fall into the habit of contradicting and disputing with others frequently have wordy and heated discussions over the smallest trifles whenever they can get anybody to oppose them. Everything about which there can be a difference of opinion furnishes them an occasion for contention and argument. Such persons contradict, dispute, protest, argue and almost quarrel about a point which is scarcely worth talking about, and which, if decided in their favor, amounts to nothing.

Where people have this disposition they are never at a loss for subjects to discuss and argue about. It may be the height or weight of a friend, the color of his eyes, the shape of his nose; or it may be the color of a lady's dress; or the qualities of a horse, the speed with which a team can travel; the respective merits of different pieces of agricultural machinery, or of the quality of different kinds of grain, or of potatoes, or of fruit. There is no end of questions of this character where one can contradict another and about which disputes can be raised, and the matter involved not be of the least importance.

A disposition of this kind should be repressed. Parents themselves should avoid contending about trifles or yielding to the spirit of disputation. They should teach their children also the folly of indulging in such a spirit. There are some people who imagine that truth can only be reached by argument and contention. This is a great error. It is useless to reason with a man or woman whose feelings are aroused and who is filled with the spirit of strife. While under the influence of that spirit, they will have their own way, right or wrong, and their minds are closed and darkened to everything not in favor of their side of the argument.

Elders who have had experience in the missionary field know that this is true. When a spirit of contradiction and contention enters the heart, it closes it against the influence of truth. It is when men and women are calm and serene in their feelings that they can best weigh argument for or against the truth. The Spirit of the Lord rests upon them at such times, and their judgment is clear and their conclusions are more likely to be just.

It may be very pleasant for one to carry his point and maintain the position he has assumed; but what does this amount to if the position be an incorrect one?

It is no disgrace for a person to be mistaken, or even to be ignorant on some points; and it is better to admit this than to assume a false position and then contend that it is right, however gratifying it may be to self-pride to do so. It certainly does not cause others to respect one who takes such a course.

Contending about a matter does not make it true nor change it in the least; neither does contradicting a statement make it untrue; and it certainly is very humiliating, after having taken a stand and asserted strongly that it is correct, to be overwhelmed by proof that it is all wrong. Far better to admit in the beginning before any contention is had upon a statement which may be questioned, that possibly you may be mistaken about it, than to be compelled to make the acknowledgment after having been positive in your assertions respecting its correctness.

In either case, whether one is right or wrong, it is every way better in our intercourse with friends not to be too positive in our statements and not suffer ourselves to be drawn into controversy in their support. Even if we know that which we say is true, it does not help the statement to argue and contend about it.

To some this caution may appear of very little importance, but it should be obeyed through life by our JUVENILES; they will find it will save them from many unpleasant scenes and from much mortification.

The words of Solomon should be constantly remembered in this connection: "A soft answer turneth away wrath."

NO people in the world have greater need of a knowledge of various languages than the Latter-day Saints. We often think there is not near the attention paid to this in our educational system that there should be. We constantly need missionaries to go to the nations. Our principal labor, heretofore, has been among the English-speaking races, with the exception of the nations occupying the Scandinavian peninsula. But we have many and increasing calls for elders who can speak the Spanish, to labor among the Spanish-speaking races, which are very numerous south of the line of the United States. How few there are, however, who have sufficient knowledge of this language to respond to the call for missionaries to labor in those countries!

There are many countries in Europe which have not been visited by our elders. No elder that we know of has visited either Spain or Portugal. Italy has had some few missionaries within her borders. Austria has been visited, yet but little labor has been performed within that empire among its many nationalities. Germany, though considerably visited, is about untouched; millions of the German-speaking people know nothing of the gospel of Christ as revealed to us. Within the confines of the Russian empire we have heard of no elder lifting his voice to proclaim the restoration of the gospel to the earth. The silence of ages, which has existed in the Danubian principalities concerning the pure gospel of the Son of God, is still unbroken by the voices of legally-authorized servants of God.

If one were to sail from San Francisco for the western borders of Asia, and not stop at the Sandwich Islands, he could travel from there to the Alps in Europe without finding an organized branch of the Church of Jesus Christ of Latter-day Saints and very likely without finding a man, except perhaps at Constantinople, throughout that vast and most populous

region who holds the authority to administer any of the ordinances of the gospel!

We think we have done considerable in preaching the gospel, and so we have; but look at the map of the world and see how much of it there is yet to be warned by the visits and preaching of our elders. Our children who are growing up need to search and study, and by the aid of the gifts of tongues and the interpretation of tongues, acquire a knowledge of languages so as to fit them for the duties, which may be required of them, as elders, in visiting the various nations.

The gospel has to be preached to the Gentiles and also after that to the Jews. When we say Jews, all the nations descended from Israel are included. The hundreds of tribes of Indians come under the name of Jews and many of the Asiatic and Polynesian races.

The field of labor before us is an immense one, and we have only worked a little on its edges. But the gospel is being introduced into Oriental lands. Already Constantinople has been visited and elders are laboring there. The gospel has been carried from there into Palestine, and the day does not seem far distant when the elders of the Church will find occupation in preaching the new heavenly message in the lands which have been made historic by the labors of the prophets and apostles mentioned in the Bible.

In view of all this the study of languages should occupy an important place in our system of education. Our young people should become good linguists, at least all those who have a taste for this branch of study.

LEARN TO UNTIE STRINGS.

ONE story of the eccentric Stephen Girard says he once tested the quality of a boy who applied for a situation by giving him a match loaded at both ends, and ordering him to light it. The boy struck the match, and after it had burnt half its length, threw it away. Girard dismissed him because he did not save the other end for future use. The boy's failure to notice that the match was a double-end one was natural enough, considering how matches are made; but haste and heedlessness (a habit of careless observation) are responsible for a great part of the waste of property in the world.

Said one of the most successful merchants of Cleveland, O., a day or two since, to a lad who was opening a parcel, "Young man, untie those strings—don't cut them."

It was the first remark he had made to a new employee. It was the first lesson the lad had to learn, and it involved the principles of success or failure in business career. Pointing to a well-dressed man behind the counter he said: "There is a man who always whips out his scissors and cuts the strings of the packages in three or four places. He is a good salesman, but will never be anything more. I presume he lives from hand to mouth, and I presume is more or less in debt. The trouble with him is that he was never taught to save."

"I told the boy just now to untie the string, not so much for the value of the string, as to teach him that everything is to be saved, and nothing wasted. If the idea can be firmly impressed upon the mind of a beginner in life that nothing was made to be wasted, you have laid the foundation of success."

VALOR is abased by too much loftiness.

THE WORK OF A PERSECUTOR.

A GREAT many of the Latter-day Saints feel anything but kindly towards those who persecute them, and frequently curses instead of blessings rise to the lips of those who suffer at the hands of the enemies of the Church of God. Doubtless many of them deserve nothing but condemnation and will be eternally cursed, but is it right for Saints to assume judgment and pronounce the doom of all opposers? Would it not be more proper for them to acknowledge the hand of God in all things, and in submitting to the cruelties of men, commit them to the hands of the Judge of all flesh? Is it not possible that in heaping indignities and injuries upon innocent people many persons sincerely believe they are doing God service? If so then they to some extent sin ignorantly, and are partially relieved of the responsibility of their unjust acts.

Paul the Apostle, or Saul of Tarsus, was a man of this latter class. He earnestly labored for the total destruction of the Church of Christ in early days. He sought out both men and women who believed in the doctrines of the Savior that he might bring them bound unto Jerusalem, and even went so far as to consent to the death of Stephen. Doubtless the Saints of those days looked upon him much in the same manner as we view our most bitter persecutors. Yet what did not Paul afterwards suffer for the work which he had used his best efforts to destroy! None of the apostles labored more earnestly or endured greater trials than he when convinced of the truth of the gospel. Not even did he withhold his life when his religion demanded the sacrifice of it. There may also be those now listed as our bitterest foes who will yet become the staunchest advocates of the truth. Consequently Saints should not pass judgment, for sincerity even in a bad cause may at times be turned to good account.

Our illustration represents one of the great events of Paul's life. He had reached Athens, one of the noted seats of learning of ancient times, and a gathering place for the wise men of all nations. But with all their knowledge the Athenians were at this time wholly given to idolatry. Even the resident Jews had partaken of this spirit, and so wealthy had the people become that their entire time was devoted either to the telling or hearing of some new thing.

Under these circumstances it was not strange that Paul's disputations with the Jews in their synagogues and devout persons in the market places created a furore, and aroused the desires of unbelieving philosophers to hear concerning the "strange gods" of which the apostle spake. That was the supreme moment of Paul's opportunity. He arose amid the assembled aristocracy on Mars' hill, and in fearless tones declared the being to whom the men of Athens had erected an altar bearing the inscription, TO THE UNKNOWN GOD. He preached the crucified Redeemer, pointed out the way of life eternal and endeavored to show his haughty and proud listeners the folly of idolatry.

The result of his efforts was similar to that which has attended the preaching of the gospel in all ages—a few only would accept the doctrines of Christ and follow in His footsteps, and these were such as were not filled with pride and love of the things of earth; the others rejected the teachings of the converted persecutor to their own condemnation.

A Good mind is a kingdom in itself, it is true; but there is no mind truly good but that wherein Christ dwells.

HOW FORCIBLE ARE RIGHT WORDS.

"Oh! Del, I have just come to ask you to go out shopping with me, and there you are poking over those old carpets

nicest kind of fancy work.

"Oh! how I do hate it," said her visitor. "I wouldn't touch the old thing, if I were you. I would tell Fred right out that I must and would have a new one."

"What is the use of that when I know as well as he that



PAUL AT ATHENS (See page 153).

Leave the girl to finish the house-cleaning and come along."

"Can't do it, Laura. The girl has not science enough to put this stair-carpet down again. There is not enough of it left, you see. It takes all my genius at contriving," and Della gave a little cheery laugh, as if mending old carpets was the

there is no money to buy. I am quite willing to help Fred pull through these hard times, to the very extent of my ability."

"I hate hard times," said Laura impatiently.

"Nobody likes them that I know of; but fretting over them only makes bad worse, and certainly it makes it very unpleas-

ant for everybody else. Indeed, Laura, you must be in better circumstances than we, or you would have little money for shopping."

Laura flushed a little, and fidgeted in the cosy rocking-chair, but at last explained to her old friend:

"Horace is just as close and cross as he can be about money, these times: but I must have a new cashmere for a best suit, any way. I have just taken some of his mortgage money to buy it. He leaves it in the big pocket-book in my bureau, and I must have it. I suppose there will be an awful fuss when he finds it out: but he'll get over it, and I shall have the dress," and Laura twitched her handsome shawl nervously over each arm.

"Laura Watson!" said Della, dropping her work from her knee, and looking intently at her friend, with honest hazel eyes. "I would not think you could do such a thing. I would almost as soon take the money from some other person's pocket-book. How can you be guilty of such an act? What trouble you will no doubt make by the step."

"Horace will likely be able to borrow it of somebody else. He borrowed this."

"Worse and worse. You will be houseless and homeless at this rate before long."

"I am sure it is not my fault that Horace didn't make more money. It is a man's business to support his family," said poor, weak Laura, half crying.

"You can be a great helpmeet for him, if you choose," said the other soothingly. "Come, dear, go home and put the money back before it is missed, and to-morrow I will come over and help you remake your last year's suit until you will never know it. I would dress in tatters before I would buy new clothes with money not my own. Come, dear, don't hesitate a moment when your conscience tells you so well which is the right course. The one who hesitates on a moral point is lost, the old proverb says."

Della's earnest words had their effect, and her friend, with slow steps and drooping eyes, went back to her chamber and once more restored the stolen property to its place. Then a load seemed lifted from her heart, and she could not help saying to herself, "I don't doubt but I am twice as happy as I should have been if I had bought the dress. I know just how Horace would have always looked upon it, and maybe he would have found it hard to replace the money. I wonder if I could not do something with my old sitting-room carpet after all, since Della has done so well over her's. I mean to take a lesson; I am sure I am as capable as she, if I would only set myself about it."

Little Della Evans did a good missionary work that morning, both by her words and example, as the after fruits most plainly showed.

A GREAT man is affable in his converse, generous in his temper, and immovable in what he has maturely resolved upon; and as prosperity does not make him haughty and imperious, so neither does adversity sink him into meanness and dejection; for if ever he shows more spirit than ordinary, it is when he is ill-used, and the world frowns upon him; in short, he is equally removed from the extremes of servility and pride, and scorns either to trample upon a worm, or sneak to an emperor.

MAN is a thinking being, whether he will or no; all he can do is to turn his thoughts the best way.

THE TWO ENEMIES.

THERE was once a little boy who had everything his heart could desire: a large house, a beautiful garden, a pony and a dog, and many playthings. He had an indulgent mother and two nurses, and they all tried to please him. If he asked for sweetmeats, they were given him; if he wished for coffee and cake for breakfast, instead of bread and milk, he had them. In the Winter he did not walk out when it was too cold, nor in the Summer when it was too hot; and yet in the evening he would look as tired as if he had broken stones all day.

When he was twelve years old his mother grew alarmed, for every day he seemed to have a new form of illness. She took him to the cleverest doctors, but the medicines were of no use, for he threw them into the corner, as he had done his lesson, books and his slate.

At length his mother took him to a very clever physician in a neighboring town. The physician quickly found out what ailed the little boy, and he promised to send a prescription that would cure him. The next morning this letter came:—

"Dear Sir:—You have two poisonous serpents within you, that are consuming your vital powers daily and hourly. I cannot cure you unless you come and live within an hour's distance from my house. Every morning before breakfast you must walk to my house, and then I will give you a powder, which with a lotion in the afternoon will kill the serpents. But the powder will be of no avail unless you go to school two hours after it; and the lotion will require a long walk before taking it. If you do not take my medicines you will not hear the birds sing next Spring."

The mother and the little boy, and the nurses were very angry, but the physician said that if they would not follow the prescription they might go to another doctor. Then the mother took her sick little boy to some lodgings an hour's distance from the physician's house.

The next morning the little fellow could scarcely creep along. The mother and the two nurses drove in a carriage behind him, to pick him up if he should grow too tired.

"The cruel physician!" said the nurses.

The next morning the boy was very tired, but the third and fourth days he could not help listening to the cuckoo, and thinking the air very sweet and balmy; and the fifth day he even relished the bread and milk in which the powder was mixed.

Thus for weeks he walked, and went to school every day; his cheeks grew rosy and his eyes bright, and he no longer pushed his bread and milk away, and he slept soundly all through the night. His mother was going to take him home, but the physician said:—

"The serpents may be killed, but they may have left young ones. Unless you give him bread and milk for breakfast, and send him to school, and give him no sweetmeats, they will grow within him and kill him."

The mother gave the physician a large fee, and took her little boy home. But when he was grown up, and had become a tall, strong man, he called on the physician to thank him for his prescription, for he had learned the names of the two poisonous serpents; they were—Laziness and Greediness!

REASON requires culture to expand it. It resembles the fire concealed in the flint, which only shows itself when struck with the steel.

A LIFE SKETCH.

BY ELDER B. B.

(Continued from page 131.)

AFTER my first attempt at preaching, invitations to fill appointments in the country districts, accessible to us, were numerous, and I gladly availed myself of most of them. There was a two-fold purpose in adopting this course, I wished to acquire practice in public speaking, but, above all, I hoped that such active work would insure me some peace of mind; this latter, however, was denied me. The question of my calling to the ministry was still undecided. I inquired of several preachers how the matter could be determined with certainty. When seeking a recommendation as a suitable candidate for the M. E. ministry, I had been rigidly examined respecting "gifts" and "signs of my calling," and had successfully passed "muster."

To my present inquiries for greater assurances no new evidence was suggested save that when I attempted to preach free utterance was given me. I was obliged to confess that I felt "moved to preach the gospel" and was told the proofs of my calling were abundant and satisfactory. But I presume I was born a doubting Thomas, and what seemed like proof to others was uncertainty to me; and consequently the mental conflict within me went on without lessening its intensity.

While at school my ambition overreached my strength and I was obliged to give up my studies, and I then returned home again. The change of climate had a beneficial effect and I soon felt strong enough to go into active service, and was appointed to assist a minister who had charge of a large circuit; but my strength had been overestimated and I was obliged to desist, and in hopes of recovering my perfect health I moved to the West. Here, as time, strength and opportunity allowed, I continued in the irregular exercise of my chosen calling; but was not assigned to any particular charge. My nature was too aggressive, however, to permit me long to remain so inactive, and as soon as I felt that I was physically able to assume continuous duties I asked for a charge and was assigned to S—.

The work progressed favorably under my ministrations and numerous accessions to the church were made. But the old question which had agitated my mind so long was revived anew, and in greater fierceness than ever before. I appealed to my fellow-laborers in the ministry for comfort. I asked them to point out to me demonstrating proof that I was called of God to preach the gospel. They pointed to the results of my labors and assured me that I was in the line of duty. I was upbraided for my skepticism, but that did not abate it. I do not think the scripture which says, "that no man taketh this honor," (the ministry,) "unto himself but he that is called of God as was Aaron," during all this time ever recurred to my mind; but it was a principle which my very nature recognized, and God was not disposed to change me in that respect, and of course the fight went on.

In about six months after being assigned to my charge I resigned, and practically abandoned the business of preaching. My life had become too miserable for endurance. My withdrawal from the ministry afforded me great relief of mind, and though I felt that the first great step had been taken in the direction of apostasy, I contemplated such a *finale* with composure. The struggle was over and I resolved that I never would resume preaching until I had satisfactory evidence that God had called me to that labor.

Not long after this my friends induced me to enter into active politics. They secured my nomination as candidate for the office of county superintendent of common schools, and my election succeeded. Some time subsequently the office of Probate Judge was given me by appointment, and prospects never seemed brighter. But the common political methods were not in harmony with my convictions of right, and I soon discovered that I could not conscientiously pay the tributes that were exacted of me because of my preferment.

Just at this juncture I became almost beggared financially, and, with scarcely sufficient cash in my pocket to carry me across the continent, I set out for the Pacific coast. By industry and economy I had accumulated a first good start in life. This was expended in my efforts to educate myself. I had seen a second little fortune slip from my possession and now I was again going forth to build up another; but where or how was conjectural. My thoughts inclined me to select Southern California as the place for my future home. But my scanty purse admonished me to "make haste slowly," and as a consequence my first ticket was bought for Ogden City.

I purposed stopping there for a short time, and then be guided in my future movements as circumstances might require or suggest. I had no missionary designs respecting the "Mormons" and was confident that it was a useless task for any of them to attempt my conversion to their obnoxious faith. My future, however, was to illustrate the principle that "man proposes but God disposes."

While crossing the plains I became acquainted with a gentleman from California, who gave me such a gloomy account of financial affairs in his state that I was disposed to regard as providential my purchase of a ticket to Ogden instead of to San Francisco, as I had first purposed. I also numbered among the new acquaintances I was forming an editor who claimed a residence in the same state that I did, and coming almost from the same locality in it. We became friends as soon as the first few words had been interchanged. He grew quite confidential and I cautiously reciprocated. He was going down to the city of Beaver in Utah for the purpose of establishing a Gentile newspaper. All the necessary fixtures were even then *en route*, and as the government had some of its troops quartered in the vicinity of the city, under their powerful and necessary protection he proposed to uproot the foundations of "Mormonism;" wipe out the "blot" on our national ethics, and leave not a trace of the "twin relic." Such in substance were some of his Utopian conceits. Of course it is not down in history that he accomplished his purpose, but if he failed it must be consolation to him to know that others have failed also. His methods of assault were neither original nor peculiar. He forged a signature to a bank paper, raised the cash on it in Beaver or vicinity and left between two days. Passing northward through the settlements he finally took temporary lodgings in the same house where I was quartered, and in answer to my inquiries respecting his evident efforts at concealment, informed me that the "Mormons" had driven him from his new home, and were even then trailing him with murderous intent. His wife there joined him, and soon after, leaving his board bill unpaid, he continued his "flight;" the number of his ducats increased by a small loan from myself, which filthy lucre, it is needless to add, has never been repaid. It was not until sometime after his departure from our midst that we were made aware of the true cause of his "flight" from Beaver, and the purposes of the "pursuit." If still living and in possession of his former missionary zeal he is doubtless yet vigorously anathematizing the people whom

he so wronged. So let it be, "curses, like chickens, come home to roost."

Shortly after first meeting "ye editor" he invited me to accompany him to Beaver City. He had been informed that a Gentile school teacher was needed at the government post there, and as I was somewhat experienced in the business of teaching, the opportunity, he thought, was not to be slighted. He suggested also that I might assist him on the paper he purposed to publish, and thus increase my revenues. I remained undecided, however, until our arrival in Ogden City. My new friends and apparently everybody else on our train had so much to say on the "Mormon" question, and about the "Mormon" people, that I gladly held my peace and asked few questions lest my ignorance might be made too conspicuous. At the risk of being considered a "Mormon" sympathizer, I told no tales of blood-curdling horror respecting them, though many of my fellow-passengers seemed to vie with each other in relating the most terrible tales of "Mormon" depravity and worse than bestial brutality. One related how a certain reverend had escaped miraculously from the interior settlements, a Supreme power alone preserving him from lurking "Mormon" assassins.

Another told of many murders which he claimed had been committed by the express orders, or tolerance of Brigham Young, and I was confidentially informed that my life would pay the forfeit if I attempted to traverse Utah Territory as a Gentile school teacher seeking a situation. These are but samples of the lying tales which passed current on the train which rapidly bore me towards the land of the Saints, or sinners as I then regarded them.

(To Be Continued.)

A SACRED HISTORY.

External Evidences of the Truth of the Book of Mormon.

BY THOMAS A. SHREEVE.

Chapter V. (Continued from page 143.)

BUT probably the most startling similarity of all exists between the Mosaic account of the flood and of the building of the tower, and the Toltec legend of the flood as recited by the native historian Ixtlixochitl:

"It is found in the histories of the Toltecs that this age and *first world*, as they call it, lasted 1716 years; that men were destroyed by tremendous rains and lightning from the sky, and even all the land, without the exception of anything, and the highest mountains, were covered up and submerged in water *fifteen cubits (cartolmolatli)*; and here they added other fables of how men came to multiply from the few who escaped from this destruction in a *topltipetlocali*; that this word nearly signifies a close chest; and how, after men had multiplied, they erected a very high *zacuali*, which is to-day a tower of great height, in order to take refuge in it should the second world (age) be destroyed. Presently their languages were confused, and, not being able to understand each other, they went to different parts of the earth."

To silence any objection which may be raised to the authenticity of Ixtlixochitl's account, I quote these words from Ignatius Donnelly on this point:

"It will of course be said that this account, in those particulars where it agrees with the Bible, was derived from the teachings of the Spanish priests; but it must be remembered

that Ixtlixochitl was an Indian, a native of Tezeuco, a son of the queen, and that his *Relaciones* were drawn from the archives of his family and the ancient writings of his nation; he had no motive to falsify documents that were probably in the hands of hundreds at that time."

In Vol. V. Bancroft's *native races*, we find:

"Signenza and sister Agnes De La Cruz conjectured that the Americans were descended from Naphruhim, the son of Mizraim and grandson of Ham, whose descendants left Egypt for America shortly after the confusion of tongues. Pineda thinks the same. Clavigero considers it proven by the native flood-myths and traditions of foreign origin that the Americans are descendants of Noah. He quotes the tradition of Votan, who is declared to have been closely connected with the Babel-builders, the originator of that enterprise being his uncle."

Lord Kingsborough says:

"The Peruvians were acquainted with the deluge and believed that the rainbow was a sign that the earth would not again be destroyed by water. This is plain, from the speech of Manco Copac, the reputed founder of the Peruvian Empire, addressed to his companions on beholding the rainbow rising from a hill; which is thus recorded by Balboa in the ninth chapter of the third part of his 'Miscellanea Entarctica.' They traveled on until a mountain, at present named Guanacauri, presented itself to their view, when on a certain morning, they beheld the rainbow rising above the mountain, with one extremity resting upon it, when Manco Copac exclaimed to his companions, 'This is a propitious sign that the earth will not again be destroyed by water.' * * * Proof having been afforded in the passage quoted from the history of Balboa, that the Peruvians were acquainted with the history of the rainbow, as given in the ninth chapter of Genesis. It may be interesting to add, that according to the account of an anonymous writer, they believed the rainbow was not only a passive sign that the earth would not be destroyed by a second deluge, but an active instrument to prevent the recurrence of such a catastrophe: the latter curious notion proceeded upon the assumption that as the water of the sea (which, like the Jews, they believed to encircle the whole earth,) would have a tendency to rise after excessive falls of rain, so the pressure of the extremities of the rainbow upon its surface would prevent its exceeding its proper level."

Bancroft refers to Kingsborough's views: and then says:

"Many of these flood-myths are supplemented with an account of an attempt to provide against a second deluge, by building a tower of refuge, resembling more or less closely the Biblical legend of the tower of Babel. Thus a Chulultec relates that all the giants who inhabited the country, save seven, were destroyed by a great flood, and adds that when the waters were assuaged, one of these seven began to build an artificial mountain. But the anger of the gods was aroused, and they slew many of the builders, so the work was stopped. In like manner, in the Papago legend to which I have referred, Montezuma, after he and the coyote had been saved from the flood, so incensed the Great Spirit by his ingratitude and presumption, that an insect was sent flying to the East to bring the Spaniards, who, when they came, utterly destroyed Montezuma. After the deluge spoken of in the lake Tahoe Myth, the few who escaped built up a great tower, the strong making the weak do the work. This, it is distinctly stated, they did that they might have a place of refuge in case of another flood. But the Great Spirit was filled with anger at their presumption, and amidst thunderings and lightnings, and showers of molten metal, he seized the oppressors and cast them into a cavern."

"These myths have led many writers to believe that the Americans had a knowledge of the tower of Babel, while some think that they are the direct descendants of certain of the builders of that tower, who, after the confusion of tongues, wandered over the earth until they reached America."

Quoting one of the legends, Bancroft says:

"Votan, another mysterious personage, closely resembling Quetzalcoatl in many points, was the supposed founder of the Maya civilization. He is said to have been a descendant of Noah and to have assisted at the building of the tower of

Babel. After the confusion of tongues he led a portion of the dispersed people to America. There he established the kingdom of Xibalba and built the city of Palenque."

Two picture histories of the Aztecs exist in the Boturini collection. One of these sketches shows a land bearing a tower of comparatively prodigious size and height. Leaving this land by a waste of water, is a man in a little boat. These things are what are seen in but one section of the picture—the other parts I do not attempt to explain. But this particular section of the picture, it seems to me, can have reference to no other thing than to the leaving of the tower by Jared, his brother, and their friends.

This mighty aggregation of proofs leaves no room for question that the ancient inhabitants of this land knew by tradition of the flood, and of the building of the tower. They knew of the confusion of tongues and of the dispersion which took place after the curse of God came upon the builders for their idolatry; and they knew that the founder of an ancient nation in this hemisphere came directly from that tower. The manner in which the races found here by the modern discoverers of America had gained a knowledge of the Jaredites is very clear: The Jaredites left their cities and undoubtedly many of their records and inscriptions when they fled northward, to meet their destruction around the hill Cumorah. Subsequent races who came into possession of these remains of civilization, would soon grow to incorporate them in their own legendary history. Besides all this, we know that Coriantumr (who was the last of the Jaredites, unless we except Ether) was found by the people of Zarahemla; and he dwelt with them for the space of nine moons. During this time he must have related to them all that he knew of the origin of his unfortunate people. And further than this, in the first chapter of the book of Omni, 20th, 21st and 22nd verses, we find:

"And it came to pass in the days of Mosiah, there was a large stone brought unto him with engravings on it; and he did interpret the engravings, by the gift and power of God.

"And they gave an account of one Coriantumr, and the slain of his people. * * *

"It also spake a few words concerning his fathers. And his first parents came out from the tower, at the time the Lord confounded the language of the people; and the severity of the Lord fell upon them according to His judgments, which are just; and their bones lay scattered in the land northward."

TOPICS OF THE TIMES.

BY THE EDITOR.

OCCASIONALLY a man is found who, though an enemy to the Latter-day Saints, will acknowledge the truth concerning them.

An illustration of this is given in the report of a recent lecture by a minister by the name of M. T. Lamb, which is published in a Baltimore paper. He estimates that nearly two millions of dollars have been spent in Utah by four sects in twenty years in efforts to convert the "Mormons." Probably he does not make too high an estimate. I am of the opinion that a far larger amount has been spent for this purpose—an amount so large that, in view of the small results which have been accomplished, it would, if it were told, look like money wasted.

Mr. Lamb acknowledges that but few converts have been secured, and these were only infidels and apostates. "Devout

Mormons" are, he admits, beyond the reach of sectarian missionaries. The class upon which he and his fellow-missionaries had worked, he said, was the young people whom education had made infidels. He asserted that one-third of our children are infidels.

He gives our people credit for believing the Bible. He says they believe every line of it, and the prophet Joseph's revelations in addition; and then, he says, they claim to have direct testimony from God of the truth of "Mormonism." These are the reasons which he assigns for their being beyond the reach of such ministers as he.

Is it any wonder? If our people believe all the Bible, they believe, to begin with, more than all the sectarian ministers, and then what have these ministers to teach? Having the Bible, the Book of Mormon and the book of Doctrine and Covenants, and then a direct testimony from God as well, it is no wonder the Saints are beyond the reach of men who have such a modicum of truth as Mr. Lamb. All that he and his fellows know is completely circumscribed and enveloped by the knowledge of God and godliness which the Latter-day Saints possess.

It is a frank admission, however, to make, that with all their efforts and the spending of so much money, they have only been able to convert a few apostates and infidels. This is as it should be. It is such a result as might be expected from labors of this kind among a people who make the professions we do.

But what about the large number of infidels—one-third—which he is reported as saying there are among our children? My opportunities of obtaining personal knowledge upon this point have not been so good of late; but I cannot accept his testimony as true. That there may be much indifference, and in some cases unbelief, may, perhaps, be true. Information, however, which we get from various directions in the mountains, is to the effect that there is uncommon interest manifested by the young people in the religious meetings which are held. Persecution is having a more marked effect upon the young than the old. The young are more readily impressed by the wrongs and outrages which they witness and hear about. Indifference and carelessness in religious matters are disappearing, and interest and devotion appear to be taking their place. This is the information we receive, and I do not question its correctness.

There is but little comfort, then, to be obtained by Mr. Lamb and his fellow-missionaries from the prospects before them. Infidels and apostates, whether young or old, are not very desirable acquisitions even to sectarian churches—at least, he does not seem to be proud of them. They are the refuse of our society; and while it would be more pleasing to have them repent and turn from evil, yet if they will not, we are relieved when they are separated from us.

It is this Mr. Lamb who has a scheme afoot that he is trying to persuade the people in the East to join him in, for the purpose of upsetting our religion. He has written and published a book in which he attacks the Book of Mormon. He proposes to his eastern sympathizers that they pay him for the entire edition of this work and he will distribute it free to our people. This, he says, will destroy all faith in the Book of Mormon.

Self-interest and self-conceit are admirably blended in this scheme. The simpletons who pay their money contribute to his self-interest, and by their confidence in his plan gratify his self-conceit.

DICKSON is removed! Who next? One by one they go. It only needs patience to bear quietly the presence of the vile fellows who have disgraced the positions to which they have been appointed, and we shall witness them all relegated to private life and to that obscurity which inevitably awaits them. It has required patient endurance for the people to bear with the indignities which have been heaped upon them by Dickson; but he is removed, and it will not be long until he will sink into that oblivion, which has swallowed up so many, who like him have arrayed themselves against the people and the work of God. It does not take long to cover up such people; they sink out of sight and it soon becomes difficult to tell what has become of them. To prove this we have only to reflect upon the long list of officials who have strutted the brief hours they held official positions in our midst, inflated with their own importance and anxious the whole people should share in the high estimate they had of themselves.

Where are the governors, the judges, the district-attorneys, the secretaries and the marshals who have used their positions to injure the people of Utah and to bring down the vengeance of the general government upon them? Can anyone mention the name of one who has prospered at this business, or whose name is remembered with any respect? It is with difficulty that some of the names are even remembered. Their deeds are frequently thought of, the attempts which they have made to perpetrate outrages and wrong, live in the memory as the acts of a governor, or of a judge, or of a district-attorney, etc.; but many of the names of the men themselves are recalled only by an effort of memory, so little has been known or heard of them since they were turned out of office.

This will be the result with those officials whose conduct has been so hateful of late in Utah. Zane, Boreman, Dickson, Varian, McKay and Ireland are names familiar enough now through their tyrannies and outrageous violations of right and justice; but when they are turned out of office there will be so little known of them that their names will fade from memory. The recollections of their misdeeds and cruelties, in the name of law, will, however, not be forgotten.

It is only a question of time as to how long these officials will remain in office. We have only to be patient to witness their removal. Their acts will not bear examination. They have thought to obtain glory; they will receive shame and condemnation. Such conduct as theirs exhibits too much prejudice for any fair-minded men or people to justify it. It is so clearly persecution of the most cruel character that, when the passions of the hour subside, no one will be found to apologize for it.

Unlawful cohabitation, as our offense is called, may be thought by many people very bad and worthy of punishment; but no fair-minded person will think it proper to let other crimes go unnoticed and this offense be made the only one against which the entire machinery of the law and of the courts is directed.

It would be interesting to know the numbers of murderers and other vile characters which have been freely pardoned and released from the penitentiary by our Governors since this crusade commenced. All crimes appear to be dwarfed and looked upon as light and trifling to the Federal officials we have had among us in comparison with the terrible offense of a man living with and caring for and protecting his wives and his children.

Now, this sort of thing will not bear scrutiny. Unprejudiced human nature and all honorable and humane men and

women will applaud our brethren for doing what they have done in regard to their wives and children.

Outside of the atmosphere of Utah people do not look upon the course which the Latter-day Saints have taken as worthy of punishment. This was illustrated the other day in a trial which took place in the Territory of Wyoming, where a man accused of unlawful cohabitation explained that he had cared for his wives and children and had visited them for that purpose. The court said he had done right and discharged him. The court in this case only gave voice to a sentiment which exists in all honorable men and women upon this point. They would look upon men who had taken wives and had children and then proposed to desert them at the bidding of some official as nothing less than cowards and sneaks.

THE BRIDAL TOUR.

YOUNG Spriggles and his Aramantha Jane had just been married and were going upon their bridal tour. They didn't know whether upon their return they would board with the "old folks," or take rooms in a private hotel. Being only a clerk, Spriggles' means were limited and he could not expect much at first in the way of living.

"Of course," he said to Dodge, a wealthy member of the firm who had kindly granted a three weeks' leave of absence, "we must be in style, you know, sir. I suppose you took a rusher when you were married. I mean you took an extensive trip and showed your wife the sights."

"Yes," said Dodge, with a nod, "I will tell you about it. I made long preparations for my bridal tour, and the girl that was to be my wife helped me. We had it all fixed and laid out beforehand. I worked hard for it, and she worked too. It was the grand event of our lives, and we wanted that it should be a success. We felt that as the new life opened so it should continue. I was earning \$500 a year. That was good pay for a salesman five and thirty years ago—better than three times that amount now, as things go. We were married in the morning at the house of my wife's father. Then we rode two miles to the substantial cottage I had secured as a home. My money had made the first payment on it, and Mary's money had furnished three rooms in it.

"And we ate our first meal thereafter in our own house; and I thence went to my work, and my wife set about her work. It was a new life and we were determined to succeed if possible. And in that effort was our joy. And in the success that followed was unalloyed happiness. In less than three years my house was paid for and my home was my own. Come storm or come sunshine we had a roof to cover us—a roof from which the hand of men could not turn us.

"I doubt, young man, if ever a bridal tour was happier or more profitable than was mine; and I knew that the exercise of housekeeping upon her own account was invigorating and healthful. But, then we married for real earnest living and loving. We believed we should find life's purest joys in the discharge of life's sacred duties.

"I declare," pursued the old man, with a glistening moisture in his eye, "I should like those first blest days of my own home life to live over again. But it may not be. And," he added, with a regretful shake of the head, "I fear the young men of the present generation will not live to them for my viewing."

Spriggles walked away scratching his head. He wasn't sure that he had really caught the drift of the old man's remarks.

HYMN.

WORDS AND MUSIC

BY F. CHRISTENSEN.



From on high the Lord is call - ing To His Saints of Lat - ter days;
Hark! His ser - vants now are plead - ing: Strive to mend your err - ing ways.

Lift your hearts in adoration,
Serve the Lord, and Him alone;
He'll reward with exaltation
All who have the vict'ry won.

Clothe my poor and feed my hungered,
Gather all my scattered sheep
To my pastures in the mountains;
Teach them there my laws to keep.

Lust not after worldly pleasures,
Ever wisdom's path pursue;
In the heavens lay up your treasures,
Then will all be well with you.

Soon He comes in might and glory—
On the earth to rule and reign—
See the signs! and tell the story:
"Truth is might and will remain."

BE NEAT.

A MAN of experience and considerable ability was always unfortunate about keeping his situations, and getting new ones when out of place. He came one day to a rather plain-spoken friend for advice, and help, if he had any to give him.

The friend was an honest man, and not given to smoothing away even rather unpalatable truths. He plainly said:

"If you will follow my advice, I will put you in the way of earning a thousand dollars a year."

You may be sure the man was all attention, and quite ready to take advice.

"In the first place you must wash your face, neck, ears and hands thoroughly with soap and water, and brush your teeth twice a day. You must have your hair trimmed and neatly brushed always. You must put on a nice collar and necktie black your shoes, and keep all your clothes scrupulously neat and clean."

The man thought of being affronted at first, but on cooler judgment he concluded to try the plan. He made himself tidy and presentable, and as he understood the business in which he desired a situation, he succeeded in securing the place, and what is better, in keeping it. His personal appearance became a letter of recommendation, "known and read of all men." Formerly it was anything but a recommendation.

There is no situation that I know of where a man or boy is thought better of for being slovenly—certainly no desirable situation. Habits are hard to break up, when they have been of long growth. No doubt this man found it up-hill work to reform all his old time habits, and nothing but the stern grip of necessity could impel him to take so much pains and

trouble. Now, while you are young, boys, you can form whatever habits you please. By all means let habits of tidiness and good order be among the very foundation stones of your characters.

A SPIRIT of revenge is one of those evil passions to which our nature is most prone, and with respect to which we should therefore most anxiously guard against the influences of example and of habit.

IDLENESS is the sepulcher of a living man.

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